



Vox Clamantis

Bulletin of the Society of Saint Pius X in Scotland

November 2021

"The will to do, the soul to dare"

Dear Faithful,

During this month we celebrate the feasts of the Holy Patrons of our churches in Scotland. St. Leonard on the 6th (first Saturday), St. Margaret on the 16th and, on the 30th, the Principal Patron of Scotland, St. Andrew. Unfortunately, this month also marks the departure, long delayed, of Fr. Hanappier. He was originally sent here (as a third choice) to 'learn English', perhaps for two months, before taking up his place in the United States seminary in Dillwyn. The mass hysteria surrounding the purported covid 'crisis' meant he was not allowed to travel there with his visa being cancelled three times. I think everyone will agree that during his time here he has not only 'learnt English' but been a great asset to both of our chapels, particularly in Glasgow, where he assured the pastoral care of our faithful during the illegal 'lockdown'. I might say that his contribution to Priory life has been no less beneficial and welcome. At time of going to press, there is still a lingering worry that the appointment for his visa may yet be cancelled one more time, but at the moment we are truly expecting him to leave just before the feast of Christ the King.

We wish him well in his new assignment and await a permanent replacement, though this is likely to arrive at the end of this month and perhaps even later. This means that the Mass schedule on the back page, particularly for Friday evening Masses in Glasgow, is not going to be very reliable this month. This month's article on the long road to the restoration of the hierarchy in Scotland is an interesting view on how the shortage of priests here has been dealt with by the religious authorities in the past.

Traditionally, of course, November is when we think particularly of and pray for our faithful departed. Please do your best to gain all the indulgences you can at this time, especially during the first week of the month when a plenary indulgence may be gained every day for

the poor souls under the usual conditions. The additional conditions for these particular indulgences are as follows: on the 2nd for visiting a church and praying one credo and one pater. From the 1st to the 8th for visiting a cemetery and praying at least mentally for the poor souls.

The usual conditions for obtaining any plenary indulgences apply. Celebrations for St. Andrew will be announced locally once we have more information regarding a priestly replacement.

With every good wish and blessing,

Rev. Sebastian Wall (Prior)





In previous articles, we have looked at the sorry state of the Scottish Church after the unhappy events of 1560. We've seen the Mass stones, the heather priests, the seminary in Scaln and the gradual decay of the ancestral religion of the Scots for more than 300 years. Pope Leo XIII restored the Catholic hierarchy in 1878 but it was not an overnight decision. While the faithful laity and priests did what they could to maintain the faith despite a very effective persecution, what were the higher officials, civil and religious, doing to stop the active persecution and make it possible for a visible hierarchy to be restored? In the first of this series of articles, I would like to look at that process and examine how the practice of the Faith gradually became first tolerated and then finally allowed in this country.

The beginnings were very modest. The Scottish clergy were without a bishop. Many of them made valiant efforts to maintain and even promote the faith but individually. Rome imposed the jurisdiction from England on the Scottish clergy as early as 1599 when the number of secular clergy had sunk to around half a dozen. There were more regular clergy, who had their own superiors and, therefore, organisation and very modest funding. It was not, however, until 1653 that Rome was prevailed upon to provide a Prefect Apostolic for the country.

The first appointment was William Ballyntyne [Ballentine; Ballenden] who immediately sent to Rome for a bishop, which was denied. He spent four years in Scotland before his appointment and then a further three years in it before making a journey to France. On his way back, he landed at Rye in Sussex and was arrested by Cromwell's men and summarily thrown into prison where he spent a further two years. He was released almost two years later, incredibly with £60 to 'betake him to France' which he duly did. By the time he got back to Scotland he had just one year to live.

His successor, Alexander [Dunbar] Winster [Winchester], lived through to the restoration of the monarchy down South (1687) and commissioned a Fr. Alexander Leslie to complete an assessment of the state of Catholicism in Scotland. Fr. Winster's desperate letters to the Propaganda in Rome make for depressing reading and Fr. Leslie's report, received in 1681, records that of a population of barely half a million there were around 15,000 Catholics left, most of these (12,000) in the Highlands

and Islands. He impresses on the officials in a far-off country that these are all Gaelic speakers with a pressing need and readiness for missionaries. In Rome, Propaganda could hardly believe that one Franciscan missionary priest had converted or reconciled 10,269 souls to the Church.

The relaxation of persecution from the State was shortlived because of the Revolution in 1688 when once again priests were hunted and imprisoned. Reluctant to make martyrs of these brave men, they were normally banished or imprisoned. There is, nonetheless, no indication that the authorities wished these men to leave prison alive and banishment. Fr. Leslie, who was now in Edinburgh, fled to the moors in Speyside and spent the entire winter, from November to March, in a little hut, often covered with snow.

Finally, in 1694, Thomas Nicolson was appointed Scotland's first Vicar-Apostolic, the first bishop in Scotland since the 'Reformation'. Though things certainly looked dark, it is interesting to note that in the almost hundred years since Fr. Leslie's report the number of Catholics had doubled despite the persecution. Fr. William Leslie wrote, "After 40 years work and incredible difficulties, it has pleased God Almighty to inspire the Pope, his Vicar upon Earth, to grant a Bishop to Scotland; yea, and to maintain him of the monies of the Propaganda, besides what is already allowed to the missionaries".

These 'monies', however, were far removed from the heady days of benefices pre-'reformation'. Similarly, this new line of bishops was entirely independent of both monarchical and local authority's influence. Bishop Nicolson's first two years as Vicar-Apostolic were spent in an English prison, whereafter he arrived by stealth in Scotland in 1697. His principal merit is his drawing up of the *Statuta Missionis* which regulated the activity of the missionaries for the next eighty years. His personal missionary labours were not, however, inconsiderable. In 1700 he undertook a missionary journey to the Western Isles. From Preshome he travelled (normally by remote tracks to avoid the English soldiers) to Moidart and the Rough Bounds. From Arisaig he sailed to Eigg where he found three hundred Catholics "very constant in the Faith". In Canna there were half that number though by the time he got to South Uist he was able to confirm 1,500. He also visited Barra and Benbecula, returning to Morar

and thence to Knoydart. His homeward journey took him through Glengarry and the Great Glen.

The failed Jacobite Rising in 1715 meant that he was imprisoned once again gaining his freedom 'by the judicious use of money'. He died three years later in Preshome.



Cornelius Jansen

One final achievement of this first bishop was the incorporating into the hierarchical structure the various regular missionaries, particularly the Jesuits who were very active in the Lowlands (their Scots was passible, their Gaelic non-existent). This was most necessary but caused problems intermittently for years afterwards because of issues far beyond Scotland. In France, the Jesuits were the implacable opponents of Jansenism relating particularly to the issues of Free-will and predestination. Whereas the Dutch republic (Cornelius Jansen was a Flemish theologian) had done so with the aim of broadening the national church, that is, they had desired to make it more inclusive and palatable to the laity, in France, the dissenting Jansenists wished to narrow the possibilities of belief within the national church. In the Dutch Republic the plea had been for the national church to break free from the constraints of Calvinism's Augustinian position. But in France, the Jansenists aimed to embrace Augustinianism. The group was comprised of a self-consciously selected cadre of aristocratic elites and cultivated intellectuals centred around the prominent women's religious convent at Port Royal, on the southern fringes of Paris. From their homes in this section of the city, the Jansenists aimed to create a religious utopia, peopled with Catholics who held true to the teachings of Saint Augustine. Ultimately, this dream was brutally snuffed out when in 1709 Louis XIV sent troops to raze the abbey and remove every trace of its existence from the site. Yet while the dream was alive, Jansenism inspired French intellectual and artistic culture.

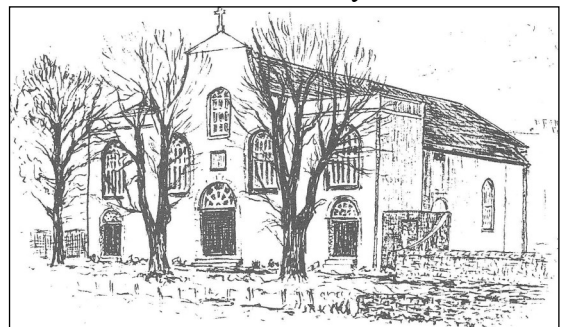
The movement changed and developed over the course of the seventeenth century as it came to accommodate different groups of dissenters. In its original form, though, it aimed to undermine and destroy what its members felt

was the Pelagianism of the Jesuit order.

Like St. Augustine before him, and John Calvin in the 16th century, Jansen insisted that human beings' wills were enslaved to their sinful nature, and could hardly be considered to be free to choose salvation or damnation. In the third and final book, Jansen defended the concept of predestination by showing that it was not an illogical belief. He argued that God's power was so great that he might lead the will of the elect to salvation without the elect having any idea that they were being led. It was only in the work's appendix that Jansen compared the contemporary Jesuits to the ancient Pelagians. Jansen had taken the defence of predestination to an extreme, and because of the papal order forbidding discussion of the Jesuits' teachings concerning salvation, he left himself and anyone who read his book open to the charge of being 'crypto-Calvinists'. As the work soon became popular among the Jesuits' opponents, the Society responded by accusing Jansen's adherents of heresy.

Of course, many of the Scottish secular clergy were trained in France at the Scots' College and the prevailing error of Knox and his followers was Calvinist so when they got home they could argue more forcefully with opponents, implying that the differences in faith were not so great. We might also mention that the extreme austerities forced on all the missionaries by the penal laws rather emphasised the concept of immolation that Jansenism espouses. At any rate, the tensions made the already fragile unity of the new missionary organisation even more fraught.

Bishop Nicholson's successor, James Gordon, suffered from time to time during his long episcopacy from reckless allegations that he was a Jansenist. His reputation was firmly cleared by Benedict XIV who declared him to be "one of the greatest bishops of the Christian world" after his death. His influence began long before his appointment as Vicar-Apostolic, since he was made co-adjutor to Bishop Nicholson already in 1706. Next time we shall look at his achievements and the progress of the re-establishment of the hierarchy in Scotland.



Preshome, whence the Catholic Faith was organised from the end of the 17th century

Mass Schedule

	CARLUKE	GLASGOW	EDINBURGH
Monday 1 st November — All Saints		6.30pm	12.30pm
Tuesday 2 nd November — All Souls		6.30pm	12.30pm
Wednesday 3 rd November	7.15am		
Thursday 4 th November	11am		
Friday 5 th November (<i>First Friday</i>)		6.30pm	6.30pm
Saturday 6 th November — Saint Leonard (<i>First Saturday</i>)		11am	11am
Sunday 7 th November — 23 rd after Whitsun		9am & 11am	9am & 11am
Monday 8 th November	11am		
Tuesday 9 th November			6.30pm
Wednesday 10 th November	7.15am		
Thursday 11 th November	11am		
Friday 12 th November	7.15am		
Saturday 13 th November		11am	11am
Sunday 14 th November — 23 rd after Whitsun		9am & 11am	9am & 11am
Monday 15 th November	11am		
Tuesday 16 th November—Saint Margaret			6.30pm
Wednesday 17 th November	7.15am		
Thursday 18 th November	11am		
Friday 19 th November		6.30pm	
Saturday 20 th November		11am	11am
Sunday 21 st November — Last after Whitsun		9am & 11am	9am & 11am
Monday 22 nd November	11am		
Tuesday 23 rd November			6.30pm
Wednesday 24 th November	7.15am		
Thursday 25 th November	11am		
Friday 26 th November		6.30pm	
Saturday 27 th November		11am	11am
Sunday 28 th November — 1 st Sunday of Advent		9am & 11am	11am
Monday 29 th November	11am		
Tuesday 30 th November — <i>Saint Andrew</i>		6.30pm	6.30pm

Contact details: Telephone: 01555 771523 Email: standrews@fsspx.uk	Saint Andrew's House	Saint Andrew's Church	Saints Margaret and Leonard's Church
	31, Lanark Road, CARLUKE ML8 4HE	202, Renfrew Street, GLASGOW G3 6TX	110, Saint Leonard's Street, EDINBURGH EH8 9RD
Resident priest: Rev. Fr. Sebastian Wall (Prior)	If you require any further information concerning one of these places, or need to talk to a priest e.g. in case of emergency for the Sacraments, please ring the phone number mentioned in contact details.		